WESTERN ESOTERICISM: METHOD AND THEORY
RELI 587/387 2015
Thursday, 9-12 PM HUM 120
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Office hours: Wednesday, 1-2 PM, Thursday noon hour, and by appointment
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Description: "Western Esotericism" is fairly recently invented as an area of academic study, and most of its development has occured within this generation of scholars; at the same time, however, the idea of the "esoteric" is also crucially intertwined with the history and methodology of Religious studies. How Esotericism sorts out its own history and problematics (not to mention its primary subject areas, or the historical writings that count as "esoteric") will be one of the main concerns of our class discussions. We will also be considering the similar problems of definition in allied discursive fields of "magic" and "mysticism."

In addition to important methodological and historiographic writings by current authors important to the field, we will be looking at some of the historical writings commonly held (by one definition or another) to be part of the history of Esotericism, including some writers from the occult revival, and the early modern authors of occult philosophy that preceded them, considering the extent to which these writers offer methodologically useful ideas and definitions.

Accomodations: Any student with a disability requiring accommodations in this course is encouraged to contact me after class or during office hours. Additionally, students need to contact Disability Support Services in the Allen Center.

Requirements: Presence in class is a requirement. **Three missed classes is a failing grade.** If you already know that you must miss a class during the term, please let me know in advance. It is required that all students do the assigned readings and come to class prepared to discuss them. Written assignments include a review assignment at mid term and a final project (including both a seminar presentation and a written essay). For graduate students, there is additional reading for each class; one student will be responsible for an oral report on the listed reading. See syllabus p. 6 for further details.

Please refer to reading list (pp. 7-12 of this syllabus) for full bibliographic data on assigned readings, internet links (for reading matter labelled "online"), and book suggestions for review assignments.

SCHEDULE

Jan. 15 Introduction and orientation. Why study "Esotericism"? The brief history of the development of Esotericism as an academic area; the longer history of the esoteric as something which proper academics ignore.

Reading: Hanegraaff's "Introduction: the birth of a discipline," pp vii-xvii in Faivre and Hanegraaff, eds., *Western Esotericism and The Science of Religion*, 1998 (**OWLspace.**) Another perspective is offered by Arthur Versluis, "What is

Esoteric? Methods in the Study of Western Esotericism," *Esoterica* IV (2002) (**online, see reading list for link here and ff**)

Reli 587 students also read Hanegraaff's article from the same volume "On the Construction of Esoteric Traditions," pp 11-61. (**OWLspace)**

Jan. 22 Methods and Models: out of the Middle Ages. Key models most recently developed, both useful, and slightly competitive (but not really mutually exclusive) are formulations in recent books by Kocku von Stuckrad and Wouter Hanegraaff. Hanegraaff's history begins with Ficino, Stuckrad's involves a much broader historical span which looks at similar discourses in earlier time periods

Reading: Read and skim Wouter Hanegraaff, *Esotericism and the Academy*, preface and Chapter 1, "The history of Truth": read Preface and pp 1-12; skim to page 28, Read chapters on Plethon, Ficino, Pico and conclusion (pp 28-76), to get an idea of the argument being developed. (**Available as e-book at Fondren Library**.) From Kocku von Stuckrad, *Locations of Knowledge*, read Introduction (pp 1-6) and chapters 1-2, "The polemical construction of Tradition" pp 25-42. (**OWLspace.**) To get the flavor of Ficino and Pico, look at extracts from Ficino, *Three Books on Life* (**online**) and in Pico's *Oration*, read pp 1-10 (**¶**1-22) and pp 27-35 (¶53-67) (**online**).

Reli 587 students also read Brian Copenhaver, "De-Kanting Pico's Oration" (**online).**

Jan. 29. Methods and models cont'd: **the Esoteric and the Early Modern**

Reading: Continue to read and skim Hanegraaff, *Esotericism and the Academy* (**E-book at Fondren**), chapter 2 "The History of Error: Exorcising Paganism": read "Against the Pagans" and "Against the Fathers," pp 77-100; skim to "The Parting of the Ways," and read to end (pp 148-52); and read Kocku von Stuckrad, *Locations of Knowledge*, chapter three "Conceptualizing the Study of Esoteric Discourse," pp 43-66. (**OWLspace.**) Also read Heinrich Cornelius Agrippa, *Three Books of Occult Philosophy* chaps 1 and 2 of Book I (**online**); and for a sense of what constituted Protestant skepticism of Catholic doctrine, Reginald Scot, *Discoverie of Witchcraft* (1584), chapters 32-42 (**online**).

Reli 587 students also read: Kocku von Stuckrad, "Western Esotericism: Towards an Integrative Model of Interpretation," *Religion* 35 (2005): 78-97 (**Fondren electronic journals**)

Feb. 5 Into the late modern: Prehistories and Mythic Histories. This weeks class will be concerned mainly with the nineteenth-century influx of knowledge about religion in places other than Europe, resulting in a "marketplace" for eastern religions.

Reading. In dissertation by Brad Verter, *Dark Star Rising*, read Introduction and chapter 1 (**OWLspace**). Continue with Hanegraaff, *Esotericism and the Academy*: read and skim chapter three, "The Error of History: Imagining the Occult" focusing on the *last five* subsections, from "The Occult Marketplace" to "The Wasteland," pp

218 -256. (**E-book**. NB: We'll read the first half of the chapter next week). In H.P. Blavatsky, read (or read and skim) chapter 1 of *Isis Unveiled* (**online**).

Reli 587 students also read: Garry W. Trompf, "Macrohistory in Blavatsky, Steiner and Guénon," from *Western Esotericism and the Science of Religion* (**OWLspace**.)

Feb. 12 The rhetorics of science: in esotericism and against esotericism.

Reading: In Kocku von Stuckrad, *Locations of Knowledge*, read chapter 7 "Scientific Encounters" and its preface, pp 137-155. (**OWLspace**.) In Hanegraaff, *Esotericism and the Academy*, read the first half of chapter 3, "The Error of History" from p 153 through the "Tainted terminologies" to the end of "alchemy Between Science and Religion," pp 153-207 (**E-book**). In Eliphas Lévi, *Transcendental Magic*, read Introduction, pp 4-26 (**online**). In Waite, *Ceremonial Magic*, read Preface and chap. 1 (**online**).

Reli 587 students also read: L.R. Wilkinson, *The Dream of an Absolute Language*, chap 1 "Politics, Magic and Language: Swedenborgianism in the work of Alphonse-Louis Constant, aka Eliphas Lévi," pp 19-54. (**OWLspace**.)

Feb. 19 Student Seminars: Book and Author review presentations.

Feb 26. Intersections of Science and Esoteric discourses. Mesmerism, Spiritualism and the Society for Psychical Research.

Reading: Alan Gauld, *Mediumship and Survival: A Century of Investigations*, chaps 1-4. (**online**); Frank Podmore: *Mesmerism and Christian science*, Chapter I (introduces Mesmerism) and chapter X (links Mesmerism to spiritualism in France) is (**online**); George Stocking, "Animism in Theory and Practice: E. B. Tylor's Unpublished "Notes on "Spiritualism"'," *Man*, NS 6.1 (1971): 88-104 (**Fondren electronic journals**); John Benedict Buescher, "Cornering the Market on Fraud: Stage Magicians vs. Spirit Mediums" *Magic, Ritual and Witchcraft* 9.2 (2014): 210-223 (**Fondren electronic journals**).

Reli 587 students also read: William James, "What Psychical Research has Accomplished" in *The Will to Believe* (**Google e-book, see reading list for link**)

SPRING BREAK February 28 - March 8

Mar. 12 Science, History, Truth: constructing knowledge in and out of the esoteric box.

Reading: In Hanegraaff, *Esotericism and the Academy* read chapter 4 "The Truth of History" and Conclusion (pp 257-367) (**E-book).** Pierre Bourdieu, *Science of Science and Reflexivity*, first and last chapters (**OWLspace**); Michel Foucault (interview) "The Concern for Truth" (**OWLspace**); Paul Feyerabend, Third Dialogue from *Three Dialogues on Knowledge* (**OWLspace**). **REVIEW ESSAYS DUE. PAPER PROPOSALS DUE.**

Reli 587 students also read response to the Hanegraaff book by Marco Pasi, "The problems of rejected knowledge: thoughts on Wouter Hanegraaff's *Esotericism and the Academy*" *Religion* 43.2 (2013).

Mar. 19 Affiliated contested terms: Magic

Reading: S.J. Tambiah, chapters 4 and 5 (pp 65-110) of *Magic, Science, Religion and the Scope of Rationality* (**OWLspace**). Also read Hugh Urban, "The Beast with Two Backs: Aleister Crowley, Sex Magic and the Exhaustion of Modernity" *Nova Religio: The Journal of Alternative and Emergent Religions*, Vol. 7, No. 3 (March 2004), pp. 7-25 (**Fondren electronic journals**). Read Aleister Crowley, chapters 1-3 of *Magick without Tears* (diaries published posthumously, 1954; Crowley died in 1947) and "The Message of the Master Therion" and *The Book of Lies* (1913) (All available **online**).

Reli 587 students also read**:** Marco Pasi, "Varieties of Magical Experience: Aleister Crowley's Views on Occult Practice," *Magic, Ritual and Witchcraft* 6.2 (2011), 123-262 (**Fondren electronic journals**)

Mar. 26 More affiliated contested terms: mysticism (and 'theurgy')

Reading: Fanger, Introduction to *Invoking Angels*, "Theurgy, Magic and Mysticism" (**OWLspace**) In Evelyn Underhill (the inventor of "mysticism") read and skim Part I.I of *Mysticism: a Study in Nature and Development of Spiritual Consciousness* (**online**). Read the watershed article by de Certeau, "Mysticism" *diacritics* 22.2 (1992) 11-25 (**Via Fondren electronic journals**); and in Stephen Katz (the deconstructer of "unmediated experience") ed. *Mysticism and Language* (1992), if you are not familiar with it, read the first essay, "Mystical Speech and Mystical Meaning" pp 3-42 (**OWLspace**). Finally read W.B. Yeats essay "Magic" (**online**).

Reli 587 students also read the essay by Marsanne Brammer, "Michel de Certeau and the Theorization of Mysticism," in the same issue of *Diacritics* as de Certeau.

Apr. 2. NO CLASS –MIDTERM RECESS

Apr. 9 Seminars –work in progress presentations

Apr. 16 Other voices, other methods.

Reading: on **MAGIC**: Read Christopher Lehrich, *Occult Mind* (2007), chapters 1, "Aegypt" and chapter 6, "De(mon)construction" (**OWLspace**) and Michael Taussig, "Viscerality, Faith and Skepticism." In Meyer and Pels, eds *Magic and Modernity* (**OWLspace**); on **MYSTICISM**: read Leigh Eric Schmidt, "The Making of Modern 'Mysticism.'" *Journal of the AAR* 71.2 (2003): 273-302. (**Via Fondren electronic journals**), and finally read extracts from James Merrill's long Poem about the spirits and the Ouija board, *The Changing Light at*

Sandover, Part I: "The Book of Ephraim" (**OWLspace**). Is this poem magic, mysticism or something else? And if something else, why?

Reli 587 students (and others too) may read the memoir by Alison Lurie of her friendship with Merrill and Jackson, *Familiar Spirits*. Easy reading from Amazon.

Apr. 23 Reviewing and revising our knowledge paradigms.

Readings Jeff Kripal, selections from *Authors of the Impossible*, Introduction through Chapter 2 (**Owlspace**). Charles Fort, *The Book of the Damned* chaps 1-4. (**online**)

FINAL ESSAYS OFFICIALLY DUE.

ASSIGNMENTS

REVIEW ASSIGNMENTS. For both Graduate students and undergraduates, the idea is to get in more reading than we actually collectively have time to do by having one person in the class read one book or author closely and sharing an overview of the book's angle, utility, interest, etc. There will a short oral presentation as well as a written component.

RELI 387: BOOK REVIEW, PRESENTATION AND ESSAY.

Choose a book on some aspect of Esotericism written recently (within the past decade), and give a **5-10 minute presentation** of the books content and your reaction to it. Students may select from books at the end of the booklist, or use any book of their own choosing that is of relatively recent vintage, and relevant to the course contgent. **Length of written review: 2-3 pages (500-750 words).**

RELI 587: MAJOR AUTHOR, PRESENTATION AND ESSAY

Choose a major author from the section "Works and Authors to consider for Review Assignments" on the text list. The idea is to get a perspective on the *eminences grises* of Western Esotericism. Read one book carefully, and look at and skim two or three others by the same author to get an idea of how your book fits into the author's oeuvre. You can to consult early reviews of the book, and any more recent contexualizing information you find that helps you to put that author in perspective. In a **15-20 minute presentation**, describe the contribution to the field made by that author at the time it was written, and identify what part of that contribution you feel is still valid and useful. **Length of written review: 1000-1500 words (4-6 pp)**

Due dates for Review assignments above: all presentations will be on February 19 written essays due March 12 (after spring break).

FINAL ESSAY TOPICS: PROPOSALS DUE ON MARCH 12 OR EARLIER.

Please supply me with a well-considered paragraph or so describing what topic and approach you intend to use for your final project. This can be done by email. Feel free to run topics by me earlier than March 5, or as early as you have ideas. I will let you know if I think your topic is feasible, and make constructive structural and bibliographic suggestions.

FINAL PROJECT: SEMINAR PRESENTATION AND RESEARCH PAPER.

Reli 387: an essay of 12-15 pp

Reli 587: an essay of article length (20-25 pp)

Your research paper may be on any topic that you can defend as being in some way connected to the field of esotericism, or to one or more ideas of esotericism that have emerged in the course. The essay should not primarily be concerned with methodology, however, but rather involve a well defined, historically grounded and specific argument about a text, group of texts, or contemporary or historical community. In the last two weeks of classes, all students will present work in progress in the form of a seminar of about 20 minutes each.

Due Date: Seminar presentations on April 9; essay is due on last day of class.

Percentages: Overall class contribution (thought, preparation, class participation) 20% ; Review seminar and essay: 35%; Final seminar and essay: 45%

READING LIST:
WESTERN ESOTERICISM: METHOD AND THEORY
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ASSIGNED READINGS

Agrippa, Heinrich Cornelius *Three Books of Occult Philosophy* (1509-10), Book I: www.esotericarchives.com/agrippa/agrippa1.htm#chap1

Bourdieu, Pierre. *Science of Science and Reflexivity*. Cambridge: Polity, 2004.

Buescher, John Benedict. "Cornering the Market on Fraud: Stage Magicians and Spirit Mediums." *Magic, Ritual, and Witchcraft*, 9.2 (2014): 210-223.

Constant, Alphonse Louis (Eliphas Lévi). *Transcendental Magic*, translation by A.E. Waite of *Dogme et Rituel de la Haute Magie*, first published 1896. Available multiple location online including: http://www.holybooks.com/wp-content/uploads/2010/05/Transcendental-Magic-Its-Doctrine-and-Ritual2-1-MB.pdf and at http://www.archive.org/details/transcendentalm00lvgoog

Blavatsky, H.P. *Isis Unveiled. A Master Key to the Mysteries of Ancient Science and Theology*. 1877. Online at http://www.theosociety.org/pasadena/isis/iu-hp.htm

Brammer, Marsanne. "Michel de Certeau and the Theorization of Mysticism" *Diacritics* 22.2 (1992), 26-36.

Copenhaver Brian. "De-Kanting Pico's Oration." In *The Italian Renaissance in the Twentieth Century*, ed A. Grieco, M. Rocke, F. Superbi. Florence, 2001. Online: http://www.cmrs.ucla.edu/brian/research/finished_research/finished_articles/i24_dignity.pdf

Crowley, Aleister. *Magick without Tears* (first published 1954) http://hermetic.com/crowley/magick-without-tears/mwt_01.html

____. "The Message of the Master Therion" *The Equinox* III.1 (1919). http://hermetic.com/crowley/equinox/iii/i/eq0301039.html

____. *The Book of Lies* (1913) http://hermetic.com/crowley/libers/liber333.pdf (Short pieces of poetry with following commentaries; help yourself to whatever of this is fun/ useful.)

De Certeau, Michel. "Mysticism." *Diacritics* 22.2 (1992) 11-25.

Faivre, Antoine, and W.J. Hanegraaff. *Western Esotericism and the Science of Religion.* Gnostica series. Peeters, 1998. (The book as a whole is useful, but only some articles are assigned, on OWLspace.)

Faivre, Hanegraaff, et al. *Dictionary of Gnosis and Western Esotericism.* Leiden: Brill, 2004. (**Useful general reference: has almost everything you need to know.**)

Fanger, Claire. "Theurgy, Magic and Mysticism: Orientations and Definitions." Introduction to *Invoking Angels.* University Park: Penn State Univ. Press, 2011.

Feyerabend, Paul. *Three Dialogues on Knowledge*. Oxford: Wiley Blackwell, 1991

Ficino, *Three Books on Life*, trans. Carol V. Kaske and John R. Clark. Medieval Renaissance studies and Texts, 1989. Extracts online at http://people.bu.edu/dklepper/RN242/marsilio.html

Fort, Charles. *The Book of he Damned*. New York: BONI AND LIVERIGHT, INC.[1919] Online http://www.resologist.net/damnei.htm

Foucault, Michel. "The concern for truth." In *Michel Foucault: Politics, philosophy, culture: Interviews and other writings 1977-83.* Ed. Lawrence Kritzman. NY: Routledge, 1990.

Gauld, Alan. *Mediumship and Survival: A Century of Investigations*. London: Heinemann, 1982. Online at Esalen http://www.esalen.org/ctr-archive/mediumship.html#ch1

Hanegraaff, Wouter. *Esotericism and the Academy: Rejected Knowledge in Western Culture*. Leiden: Brill, 2011. Available online through Fondren as an e-book.

James, William. "What Psychical Research has Accomplished." In *The Will to Believe.* New York: Longman's, Green, & Co., 1921): 299-329. Free Google ebook: http://books.google.com/books?id=lyvbavLJ8RkC&printsec=frontcover&source=gbs_ge_summary_r&cad=0#v=onepage&q&f=false

Katz, Stephen, ed. *Mysticism and Language*. Oxford University Pr. 1992.

Lehrich, Christopher. *The Occult Mind: Magic in Theory and Practice.* Cornell University Pr. 2007.

Lurie, Allison. *Familiar Spirits*. Harmondsworth: Penguin, 2001.

Merrill, James. *The Changing Light at Sandover*. NY: Knopf, 2006.

Pasi, Marco. "The problems of rejected knowledge: thoughts on Wouter Hanegraaff's *Esotericism and the Academy*" *Religion* 43.2 (2013).

Pico della Mirandola. *Oration on the Dignity of Man*. Translation by Brian Copenhaver: www.cmrs.ucla.edu/brian/research/unfinished/unfinished_books/pico_orat.pdf

Podmore: *Mesmerism and Christian science: A Short History of Mental Healing*. Philadelphia: George Jacobs, 1909. Online at Hathitrust http://babel.hathitrust.org/cgi/pt?id=uc2.ark:/13960/t9h41x78v;view=1up;seq=6

Proceedings for the Society of Pyschical Research; most vols from I-XXXII are available on Google books, guide here https://sites.google.com/site/chs4o8pt/pspr_map

Schmidt, Leigh Eric. "The Making of Modern 'Mysticism.'" *Journal of the AAR* 71.2 (2003): 273-302.

Scot, Reginald, *Discoverie of Witchcraft* (1584), chapters 32-42, here http://www.esotericarchives.com/solomon/scot16.htm#chap32

Stocking, George. W. Animism in Theory and Practice: E. B. Tylor's Unpublished 'Notes on "Spiritualism". ' *Man*, NS 6.1 (1971): 88-104.

Stuckrad, Kocku von. *Locations of Knowledge in Medieval and Early Modern Europe: Esoteric Discourse and Western Identities*. Leiden: Brill, 2010.

____. "Western Esotericism: Towards an Integrative Model of Interpretation," *Religion* 35 (2005): 78-97.

Taussig, Michael. "Viscerality, Faith and Skepticism." In Meyer and Pels, eds *Magic and Modernity* (Stanford, 2003).

Underhill, Evelyn. *Mysticism: a Study in Nature and Development of Spiritual Consciousness* First published 1911. Part I.I online at http://www.ccel.org/ccel/underhill/mysticism.iii.i.html

Versluis, Arthur. "What is Esoteric? Methods in the Study of Western Esotericism". Esoterica IV (2002) http://www.esoteric.msu.edu/VolumeIV/Methods.htm

Verter, Bradford J. "Dark Star Rising: The emergence of modern occultism, 1800-1950," Dissertation, Princeton, 1997. (Chapters to be supplied)

Waite, Arthur Edward. *The Book of Ceremonial Magic.* London, 1913. Online at: http://www.sacred-texts.com/grim/bcm/bcm00.htm

Wilkinson, L.R. *The Dream of an Absolute Language.* Albany: SUNY, 1996.

Yeats, W.B. "Magic," in the essay collection *Ideas of Good and Evil* (1903) here: www.gutenberg.org/files/32884/32884-h/32884-h.htm#Page_29

SUGGESTED WORKS AND AUTHORS FOR REVIEW ASSIGNMENTS (RELI 587)

Corbin, Henry: a few important works include:

*Alone with the Alone: creative imagination in the Sufism of Ibn 'Arabi***;** a new edition with a preface by Harold Bloom. Princeton, 1998.

Spiritual Body & Celestial Earth: From Mazdean Iran to Shi'ite Iran. Princeton, 1977.

History of Islamic Philosophy. trans. L. and P. Sherrard. NY, 1993.

Cyclical Time and Ismaili Gnosis. London and Boston, 1983.

Eliade, Mircea: works too many to list; a few of many in the library:

The Myth of the Eternal Return, or Cosmos and History. Princeton, 1954 (repr. 1971)

The Sacred and the Profane. NY, 1959.

Images and Symbols. NY, 1961.

Patterns in Comparative Religion. NY, 1963.

Faivre, Antoine. A few books available in English:

Western Esotericism: A Concise History . SUNY Press, 2010. Key points of Faivre's methodological contribution in summary form.

The Eternal Hermes. SUNY Press, 1995**.** (A somewhat random collection of essays nevertheless showing the lambent nature of Faivre's thought.)

Access to Western esotericism. SUNY Press, 1994. (Initial chapters important in laying out the tools and canon of Esotericism.)

The Golden Fleece and Alchemy. SUNY Press, 1993.

There are other important works by Faivre in French and German. See also articles in *Western esotericism and the science of religion* (citation above) and *The Dictionary of Gnosis* (citation below under "reference"). For review and critique, in addition to discussion in Hanegraaff, in chapter four of *Esotericism and the Academy*, see Arthur McCalla's piece McCalla, Arthur. "Antoine Faivre and the study of Esotericism, *Religion* 31 (2001):435-50.

Scholem, Gershom: Some important works include

Major Trends in Jewish Mysticism. Came out in 1954; revised edition. Schocken, 1995.

Jewish Gnosticism, Merkabah Mysticism, and the Talmudic tradition. NY, 1960.

On the Kabbalah and its Symbolism. NY, 1965.

Origins of the Kabbalah. Trans. Allen Arkush. Princeton, 1987.

There are also volumes of letters in the library which may be of interest.

Notes for those working on Corbin, Eliade, or Scholem:

In addition to discussion or Eranos by Hanegraaff in Chapter 4 of *Esotericism and the Academy*, don't neglect Steven Wasserstrom, *Religion After Religion: Gershom Scholem, Mircea Eliade, and Henry Corbin at Eranos*. (Princeton,1999).

Walker, D.P.: early modern esoteric historian whose work is less contested than Yates':

Spiritual and Demonic Magic from Ficino to Campanella. Warburg, 1958, repr. Penn State University Pr, 2000.

The Decline of Hell. Warburg, 1964.

The Ancient Theology. Duckworth, 1972.

Unclean Spirits: Possession and Exorcism in France and England in the Late Sixteenth and Early Seventeenth Centuries. Scolar, 1981.

Yates, Frances: her important works for esotericism include

Giordano Bruno and the Hermetic Tradition. Chicago, 1964.

The Rosicrucian Enlightenment. Routledge, 1972.

The Art of Memory. Chicago, 1974.

The Occult Philosophy in the Elizabethan Age. Routledge, 1979.

Notes for those working on Yates and Walker:

In addition to discussion of Yates' in chapter four of Hanegraaff's *Esotericism and the Academy* (which also references D.P. Walker and discusses his relation to Yates in chap. 4 and elsewhere), see Hanegraaff, "Beyond the Yates Paradigm: The study of Western Esotericism between Counterculture and New Complexity," *Aries* 1 (2001): 5-37.

SUGGESTED WORKS FOR REVIEW ASSIGNMENTS (RELI 387):

Asprem, Egil. *The Problem of Disenchantment: Scientific Naturalism and Esoteric Discourse*. Leiden: Brill, 2014.

____. *Arguing with Angels: Enochian Magic and Modern Occulture*. SUNY Press, 2012.

Bauduin, Tessel. *Surrealism and the Occult: Occultism and Western Esotericism in the Work and Movement of André Breton*. Amsterdam, 2014.

Bramble, John. *Modernism and the Occult***.** Palgrave, 2015.

Djurdjevic, Gordan. *India and the Occult: The Influence of South Asian Spirituality on Modern Western Occultism.* Palgrave, 2014.

Drury, Nevill. *Stealing Fire from Heaven: The Rise of Modern Western Magic*. Oxford, 2011.

Gibbons, Brian. *Spirituality and the Occult*. Routledge, 2013.

Granholm, Kennet. *Dark Enlightenment: The Historical, Sociological, and Discursive Contexts of Contemporary Esoteric Magic*. Leiden: Brill, 2014.

Hanegraaff, Wouter. *Western Esotericism: a Guide for the Perplexed.* London: Bloomsbury Academic, 2013.

Lingan, Edmund B. *The Theatre of the Occult Revival: Alternative Spiritual Performance from 1875 to the Present.* Palgrave, 2014.

Pasi, Marco. *Aleister Crowley and the Temptation of Politics*. Routledge, 2014.

Szulakowska, Urszula. *Alchemy in Contemporary Art.* London: Ashgate, 2011.

Tausiet, Maria. *Urban Magic in Early Modern Spain: Abracadabra Omnipotens*. Palgrave, 2014.

Versluis, Arthur, with Lee Irwin and Melinda Phillips, eds. *Esotericism, Religion, and Politics.* Minneapolis: North American Academic Pr., 2012.

Ziegler, Robert. *Satanism, Magic and Mysticism in Fin-de-siècle France*. Palgrave, 2012.

NOTE: These are just a few of many titles out there on pertinent topics. Any book on Esotericism, or any allied subjects discussed in class, in print within the last five years, is fair game for this review assignment; just clear the title with me.